لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Nabuwwat 1353—November 1974

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

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Islamic Concept of Revelation

Hazrai Khalifatul Masih II

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One of the achievements of the Promised Messiah lies in this that he has cleared a number of prevailing misconceptions in regard to the nature and manner of Revelation and Inspiration from God: he has explained these things in such a manner that the reality which lies at the back has become clear for all who desire to study this extremely important point in human affairs.

1. *Ilham* (Divine Inspiration): in regard to Divine Inspiration a number of wrong and dangerous notions had become current among the people. It was believed that Inspiration was of two kinds: (*a*) it was either Heavenly, or Satanic (*b*) it was also a prevailing notion that Heavenly Inspiration was possible only in the case of the Prophets of God (*c*) many people thought

that Divine Inspiration did not come in the form of definite, and precise words; that it came only as an inner light in the mind of the recipient which led him to propound and explain great truths in the field of the sciences and general learning. (*d*) many people had fallen a prey to the misconception that what is called Divine Inspiration, or the dreams seen during sleep which later came true, were only the result of a peculiar quality of the human mind, in the case of the individuals concerned. Many people held that the belief, that Divine Inspiration came in definite and precise words, functioned as an obstacle in the path of a smooth progress of human mind; and many believed that the door of Divine Inspiration and Revelation was definitely and permanently closed for mankind, now, and for all time to come in future. These, and many similar notions, had found a very wide and general prevalence. The Promised Messiah has explained, and cleared all the points involved, in a beautiful and convincing manner.

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The prevailing notion among some people that Revelation and Inspiration was either Heavenly or Satanic, was leading to dire conclusions and consequences. Where they took claimants to Divine Revelation and Inspiration to be true and just in their claims, they also took the *wahyi* claimed to have descended on them as Heavenly Inspiration. On the other hand, when some dreams, seen by some people while asleep, turned out to be false, they proceeded to deny the veracity of Divine Revelation and Inspiration itself. By clarifying these points, the Promised Messiah has saved mankind from many kinds of stumblings and gropings, in a field where an error led to very dangerous consequences. Careful study of the writings of the Promised Messiah makes the fact very clear that Divine Revelation and Inspiration is of two kinds: true Revelation and Inspiration, and false revelation and inspiration. True Revelations (those which embrace knowledge of matters still in the darkness of the future), are further divisible into two categories: Heavenly Revelation and Inspiration; revelation and Inspiration which pro-

ceeds from Satan; and revelation and inspiration which proceeds from and comes into being, based only on a quality of the mortal mind. In my category of the true Revelations and Inspirations, I have included both of these kinds. My reason for this is that from the writings of the Promised Messiah it becomes clear, and the Holy Quran and human experience as well support this view that sometimes an inspiration proceeding from Satan, or the individual's own mind, also can turn out to be true, when a revelation, an inspiration of this kind, is later borne out by events, we have to concede that it had shown itself as true and correct; but even then we would not say that it had proceeded from a heavenly source.

Even in the case of heavenly Revelations and Inspirations, the Promised Messiah has explained that they are of many kinds.

1. The *wahyi* that descends on the Prophets of God which is absolutely correct and reliable. 2. The clear and pure *wahyi* that comes to the *auliya*, which is not false, though it is not always as absolutely correct and reliable as that which characterises the one that comes to the Prophets. Nor does it embrace or involve Signs of the kind which constitute an undeniable proof, of which the rejection becomes culpable. Of course it is correct and true, but it does not carry in itself an absolutely undeniable argument and proof.

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3. The *wahyi* that comes to the *salikeen* (people, or, let us say, pilgrims marching intently in the way of God), which is called *Wahyi-i-Istifai*. In other words, it is a kind of Revelation and Inspiration that descends on them, to bespeak of the rank and eminence of the recipient in the sight of God. This kind of *Wahyi* is not usually as clear and pure as the one that comes to the *auliya*.

4. *Ibtalai-wahyi* that comes to the ordinary *salikeen* and true believers. It is characterised by aspects which subject the recipients to a kind of trials and tribulations, to test their faith, to test the depth of their faith, and to demonstrate before the world the firm determination and high resolve which belongs to

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them in service and devotion to the Lord.

5. *Jabizi wahyi*, made discernible by means of a careful study of the Revelations and Inspirations which came to the Promised Messiah. In the light of the words of these Revelations and Inspirations, I have given to it the name of *Jabizi Wahyi*. To give a fuller idea in regard to this type of *Wahyi* let me say that the object and aim before every true believer always is the attainment of nearness to God; but he does not absolutely define and fix the means by which he desires to attain to that union and nearness. In their ignorance in this respect, such faulty people also continue to harbour in their minds a desire for this attainment also, in the sense that they would become recipients of Divine Revelation and Inspiration. This desire, on their part, does not always spring in total sincerity, for this blessing for its own sake alone: in the depths of their rather superficial and foolish hearts, the desire is also mixed up for a general recognition in their circle that they are people who have attained to union and communion with Allah, where they have become recipients of Revelations. Seeing the strong desire in the hearts of such people, Allah sometimes extends to them scraps of revelation, but rather in the manner of a man who is having his meal, with a dog standing near, to which he throws a bit of bread, a piece of meat or a bone. A Revelation of this kind, in fact, involves a great trial for the depth and calibre of the man concerned, since on this basis he is liable, in his vanity, to assign to himself a standing which really does not belong to him, and on this exaggerated notion in regard to himself, he stumbles and falls. The word "*jabiz*" in Arabic means a dried up bit of bread. On account of a similar quality in the kind of Revelation and Inspiration here under discussion, I have termed it *jabizi Wahyi*.

6. The sixth kind of *wahyi* is the one which falls to the share of a non-believer, who, neverthless, has some measure of goodness in his intrinsic inner nature. This kind of *wahyi* I term *Irshadi wahyi*, i. e. a type of *wahyi*, which, for the man concerned,

points out the right way.

7. The seventh kind of *wahyi* I call *Tufaili Wahyi* since it is vouchsafed to the non-believers, even to wicked people, to make the truth so plain to them, in the depths of their heart that by continued denial, they become culpable in the eyes of God. I have termed it *Tufaili Wahyi* because, essentically, it is intended as a proof in favour of the truth in regard to a Prophet's mission.

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All these types of Revelation and Inspiration are kinds of the heavenly *wahyi*.

The next main kind is a kind of revelation which proceeds from Satan. In some cases, even these turn out to be true. Allah says in the Holy Quran: "Except him who snatches away something by stealth and then there pursues him a piercing flame of fire." (37 : 11) In other words, when heavenly affairs begin to show themselves, and make themselves manifest in world, Satan as well manages to steal a scrap, and conveys it to his devotees. In all such cases, however, Allah sets in train a chain of causation which nullifies the effect of this theft; but it is true, all the same, that prophecies or statements made on the basis of some kind of contact with the evil spirits, also turn out to be true. The Promised Messiah has explained that dreams or visions of this type, sometimes, quite accidently, turn out to be true; but they are always found to lack the brilliance and grandeur which belongs to Revelation and Inspiration that comes from Allah, and their language and wording remains incomplete and vague.

Nafsani Ilham, or revelations and dreams, or visions, seen as the result of a peculiar construction of the mind or brain. These revelations also sometimes turn out to be true, just as the human mind, while a man is awake, can make assessments and predictions based on some material data, and they turn out to be correct, similarly, while a man is asleep, his mind, sometimes, makes an estimate, which assumes the form of a dream that turns out to be correct. But the fact that such estimates sometimes become true does not, and need not, necessarily mean

that these dreams and visions are from God. Such dreams are of many kinds:

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(1) Those connected with some physical and natural conditions—for instance those about coming ailments. Diseases to which man, at times falls a victim, do not over-power him all at once, in a single instant; they develop comparatively slowly taking for the purpose many hours, or days, even weeks and months. These coming changes in the physical conditions of the body are foreshadowed in the mind during the comparative quiet when a man is asleep; and what was foreshadowed in this manner, later comes out to be true, being only an estimate made by the mind on the basis of its perceptions. Changes brought about by disease in the human body take periods of varying length to develop and make themselves manifest. For instance, the poison introduced into the human body by the bite of a dog takes twelve days to reach its climax in effect. Thus it is quite possible that a man be bitten by a mad dog, and his mind may, in advance, become partially aware of what is coming, and portray it in the form of a dream or vision. Dreams or visions of this kind may turn out to be true; but that need not mean they were of Divine origin. Their roots would lie in the perception of the human mind, not in heaven.

(2) The second category of *wahyi* of this kind may be called Rational *Wahyi*. For instance, a man may fall asleep while he is in the grip of some thought or problem, and his mind may continue to remain at grip with it quietly, but effectively, while the man slept, since a portion of the human mind remains active even during sleep. Now, when the mind, in a case of this kind, arrived at some conclusion in regard to the problem or the thought it had been grappling with, it might very well proceed to it in the form of a dream. In many cases conclusions drawn by the human mind under such conditions might turn out to be quite as true as rational conclusions arrived at on the basis of material or scientific data. In spite of all these things, however, we would not say that the dreams

or visions in question were of a heavenly kind. We would say they were products of the human mind, since their source was the human brain, and they had nothing to do with God, or His will and purpose.

The two kinds described above may, however, be called heavenly, but quite in a different sense from the one in which we have, so far in this discussion, been using this expression; since under the laws of nature ordained by God they provide a kind of guidance for man, though under the general *Taqdir* they do not transpire as a result of any especial order, will, or decree from Allah. But there is also another kind of dreams and visions based on desires and inclinations of the mind, which completely and entirely rises out of the human mind itself, but all the same it turns out to be true, sometimes. To this category belong the general run of scattered and confused dreams seen by people under different conditions. They spring always from the confused conditions of the mind. But just as a conjecture or guess made by a man sometimes turns out to be correct, portions of confused dreams also may, at times, become true, quite by accident. They have nothing to do with heavenly things, nor with any natural law, having their root and being in pure chance.

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Now I take up the question of false *Ilham*. This too, is of many kinds:

1. Shaitani Ilham: Since the Devil proceeds mostly on guess work, his conjecture generally proves to be wrong. Moreover, he often lies deliberately.

2. Nafsani Dreams. These also are of many kinds. *(a)* dreams which are the result of some fault or defect in the brain *(b)* Dreams due to some desire or inclination in the mind as the saying goes in our country, the cat is always dreaming of *chichras* (portions and thin strips thrown away when a man is cleaning up and cutting a joint of meat). Evidently, between dreams of this kind and *Jabizi Ilham* there is a likeness; but there is a clear difference as well. A *Jabizi* Dream or *Ilham* is

the one which God sends as consequence of the desire in a man's mind: while the *Nafsani* Dream itself comes out of the mental tendency, under the pressure, or impulse, of the desire which lies at the back.

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The second wrong notion current generally among the people was this that they held that *Ilham* or *Wahyi* came only to a Prophet of God; that it could not come to anyone else. This notion is entirely wrong; it breeds discouragem nt in the human heart, and it tends to close on man all the doors which can lead him to nearness to God. As a result of this misconception, people became prone to rest contented with their own plans and endeavours; and they lost sight of the grace of God, which was the only sure test or sign of the pleasure of Allah. The Promised Messiah corrected this faulty notion as well, and said *Ilham* from God come to any human being. But he explained that there were degrees and kinds of Divine *Ilham*, or Divine Revelation and Inspiration, and of heavenly dreams or visions. An *Ilham* coming to a true believer was one in keeping with his position in the sight of the Lord, while another, which came to an un-believer, was in keeping with *his* position. By explaining this difference, the Promised Messiah removed the source of mischief that where a non-believer received a true *Ilham*, he proceeded to conclude that he, as well, was in a position of nearness to God. The Promised Messiah explained that such people also, in cases, became the receivers of *Ilham* from God, but that there always was this difference between *Ilhams* received by the righteous servants of Allah and the one received by a non-believer, that those received by the Prophets and the *Auliya* was attended by a great force and grandeur, which factor remained totally laking in the case of *Ilham* received by, say, a non-believer.

A third misconception, which generally prevailed, was that many people thought that *Ilham* did not come in definite and precise words: that it came only as an inner light experienced within the mind. The Promised Messiah corrected this misconception as well. Lots of people among the Free Thinkers, the

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Bahais, and the Christians held this view ; and many among the modern educated Muslims too, had fallen a prey to this serious mistake. To correct people of this way of thinking, the Promised Messiah brought his own experience to bear upon the question. *Ilham* came to him in definite and precise words, which he heard personally himself ; and he said he was thus in a position to expose the mistake involved in some of the prevailing ideas on this point. The second answer which the Promised Messiah gave, to combat the idea, was that *Ilham* and dream formed part of human nature, part of the human mind. Every human being had a natural desire to find to know God, and to meet Him ; and this natural desire, being the most important in human affairs, is one pre-eminently which deserves a suitable response. A mere idea, on the mental level, does not, by itself constitute a fitting response to the natural urge found in the heart of all human beings, for communion with Allah. Only *Ilham* and true dreams can satisfy this deep craving of the human mind. Further, the Promised Messiah explained that *Ilham* and true dreams did not pertain only to the Prophets of God : rather, it should be said that most people received a share though in accordance with their fitness for the purpose, and therefore naturally in a varying measure. Even wicked people, who do wicked deeds, as if wickedness were their avocation in life, they, too, at times received some share in this great blessing. Thus it becomes impossible for anyone to deny a truth to which a large number of people can bear witness, a truth which most people experience personally in their own lives, though in ever so small a measure, especially when we find that the ultimate and final reason and purpose behind the creation of mankind is a thorough completion of *Nabuwwat*, of Prophethood. When thousands of people, even among the un-believers bear testimony that in many cases they also become recipients of *Ilham* and true dreams, it becomes impossible, for reasonable people, to deny that *Ilham* and true dreams are a reality. And when this is not possible in the case of even

ordinary non-believers, how can we, with any measure of commonsense, dare to say that the Prophets of God do not receive *Ilham* in definite and precise words - that what they call *Ilham* is, in fact no more than a production of their mind. Evidently, any belief of this kind is entirely too absurd and ridiculous for an intelligent person to hold. Still further, the Promised Messiah explained that an *Ilham* sometimes comes in a language that is not known to the recipient. Had it been true that *Ilham* is only the product of a man's own mind, it could not in any case, come in a language which the recipient did not know. This bears out that a true *Ilham* is never the product of a man's own mind ; that it comes in definite and precise words ; and it is not a name merely of man's own thoughts.

Against the fact that an *Ilham* comes in definite and precise words, the point is often raised whether God, too, had a tongue to speak with, and lips to formulate the words. The answer which the Promised Messiah gave to this question is that for God to speak, a tongue like the human organ of speech is not necessary at all, since His Being is not like anything which the human mind can imagine. For people who believed that Allah created the universe, though He does not possess hands, like the hands with which human beings cary out various tasks, it is not at all difficult to hold that Allah can speak in precise words.

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Another answer which the Promised Messih gave to this question is that without *Ilham*, which should come in the most impressive words no human being can be in a position to feel, with perfect and complete certainty that man received an order from God Himself. This feeling comes to the human mind when he knows and realises that *Ilham* comes from outside, sent by another Being, the most Powerful.

4. The fourth misconception about *Ilham*, to which people in general had fallen a prey, was that they thought what was taken as *Ilham*, from a Divine source, was no more than the result of a peculiarity of the human mind. The Promised Messiah

has explained that sometimes this was the case but that it was completely unjustified to say that this was always and invariably the case ; that *Ilham* never came from an agency outside human mind. *Ilhams* received by the Prophets, and the true Believers in many cases, embraced points of learning and wisdom which were beyond the capacity of the human mind to discover entirely by itself. For instance, *Ilham* often carries big prophecies in its words and expressions. The Promised Messiah said, moreover, that if by the expression "mental condition", in the objection referred to above, was meant some kind of derangement of the human mind, then how could the fact be explained that those who claimed truthfully that they were recipients of Divine Revelation and Inspiration were, invariably, men of the greatest calibre and the soundest of mind, which conclusively proved that *Ilham* was not due to any defect or drangement of the human brain.

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I am really amazed to find that people who regard *Ilham* as a consequence of some disorder of the mind, never pause to consider that the human mind is enfeebled considerably in old age, while history bears out that the Prophets of God are not influenced by old age in this sense—that quite to the contrary, as they approach old age, their *Ilham* begins to show more and more clear signs of clarity and vigour, and a grandeur which people feel as clearly as any human being can feel anything at all.

5. The fifth doubt raised by some against *Ilham* is that the presence of *Ilham* operates as a barrier against a healthy progress of the human mind. For, they hold when a position or a proposition became established on the basis of some *Ilham*, the necessity and the urge no more remained operative for man to work hard, and to think hard, in order to discover new truths.

The Promised Messiah corrected this misconception by explaining that *Ilham* did not operate as a barrier, to prevent the human mind from exerting to the utmost of its power : that, as a matter of fact, God had intended *Ilham* as a helper for man, on the path of progress and evolution. A careful study of the affairs of the universe reveals that two

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movements proceeded parallel, and very similar to each other—one on the physical level, the other on the spiritual level. In the physical forward movment, for the guidance of man, reason and intellect were helped by experience, so that the limitations, human intellect suffered from, should be minimised to the greatest possible extent, and man should be saved from stumbling, or going astray. In the spiritual plane, the helper of reason was *Ilham*, so that pure intellect, working by itself, should not land man into a morass. When bare intelligence, by itself, cannot suffice for the needs of man, and has to be helped by experience, then how can it be proper for man to depend on his intellect and reason alone. How can it be held, with any justification in reason, that whereas Allah had provided for man a very efficient helper for human intelligence, in his life on the physical plane, which constituted a lower level of activity, how could it be expected that Allah would leave man to founder without a helper in his spiritual life, to make up for the deficiencies which lie inherent in his intellect.

If it be urged why Allah did not ascribe it to human experience to help human intelligence on the spiritual level as well, the answer is that human experience reaches a point of certainty only after a number of trials and errors. This could not do any real and lasting harm to man, since his life on the physical level is only a very short and a very temporary phase. In the case of his spiritual life, however, the consequence of an error could be far more serious ; it being question of a life everlasting, millions of people who died while some experiments were still in a stase of uncertainty and incompletion, they would die without the benefit of a proper helper, to enable them to surmount the difficulties in their way. Many, in that case, would have met with their end in this world without achieving the progress in this phaze of their existence, which was their real and true aim. Moreover, it is also to be remembered that even for making an experiment, a foundation of some kind is indispensable, for the experiment to be based upon. Since affairs

of the spirit are invisible ; and difficult to be felt, experiments in this field raise far more difficulties to be surmounted. Accordingly, we find that even though in the realms of matter the various sciences have made tremendous progress, in regard to the working of the human mind, or brain, specially where they deal with human reason and resolve there has been very little progress, although the field of science here is by no means as delicate and subtle as is the field of the human soul. In fact it is quite justified to remark on this point that there has hardly been any real progress made since the time of the earliest existing records of human history.

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6. The sixth misconception under which many people were labouring was that the door of Divine Revelation and Inspiration had been definitely and completely closed in the face of man, for ever, and for all times. This belief was held not only by the Muslims, but also by the followers of many other religions as well. The Hindus believed that Divine Revelation and Inspiration came to man in the dim and distant past, but now that door had been closed for a long time, never again to be opened. The same is true in regard to the Jews and the Christians. The Promised Messiah exposed the grossly misleading import of this belief. He explained that Divine Revelation and Inspiration was a priceless blessing for man ; a means for creating between man and his Creator and Lord a bond of love which could never break, or fail in any other way—a way that led him to a point where he could feel absolutely sure in regard to things of the utmost importance in the field of his moral and spiritual progress. How could man have anything worthwhile in his hands, if the door of *Ilham* should come to be closed in his face for ever in future ? He drew the attention of the Muslims, particularly to the fact that the Holy Prophet Muhammad had been raised, so that Allah should most plentifully rain down His blessings on mankind, through the agency of his dispensation. Therefore, it was only rational, and quite natural to hold that after his coming this door had not at all been closed on man, but, in

fact, had been made easier to enter - through loyal service to the religion, the principles, and the way of life he left behind, for the guidance of the coming ages and generations.

Another answer he gave to this objection was that *Ilham* did not come only for communicating a *Shariah*, a Law from God to man : it had some other purposes and ends also to serve. Of these one was to create a firm and living faith in the existence of God. It must be remembered that where Allah Himself spoke to a man, in comparison with him, another person had no real standing who believed in the existence of God from the point of view of a purely rational and philosophical proposition. Therefore even though the Holy Prophet Muhammad left behind a perfect *Shariah*, to take the Muslims to the point of the firmesti belief, in regard to the existence of Allah, the need for *Ilham* remained unshakable.

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The third answer the Promised Messiah gave to this question was that by means of *Ilham* Allah conferred profound and sure knowledge in regard to Himself and His attributes. Spiritual learning and knowledge which man could not, by himself, acquire in centuries of endeavour, Allah conferred, so to say, in a second, by means of Divine Revelation and Inspiration. Therefore, in the face of these solid and cogent reasons, how could it be assumed, with any kind of justification, that for the followers of the Holy Prophet Muhammad the easiest and simplest way for gaining knowledge, education and moral breeding, had been so arbitrarily closed by God. In his own person, out of his own personal experience, the Promised Messiah proved that the quickest and most perfect manner, in which *Ilham* conferred profound spiritual truths on the mind of man, had absolutely no similar instance of human advancement through his own personal endeavour. The human problems, and the spiritual truths which people could not reach in a long period of nearly thirteen centuries the Promised Messiah solved in a few years, with the help of Divine Revelation ; and with the help thus gained by the followers of the Promised Messiah, Ahmadi scholars have made Islam prevail

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against all other religions in the world.

The fourth answer which the Promised Messiah gave was that one important purpose served by *Ilham* was to demonstrate the favour and love which a righteous person enjoyed in the sight of God. Unless Allah conferred Divine Revelation and Inspiration on His chosen people, the deep craving of human mind, in this respect, could never be satisfied in adequate measure.

In short, the Promised Messiah established, beyond any kind of doubt, that the system of *Ilham* still continued for the benefit of mankind. If *Ilham* were to be taken as having been ended by God, we would have tohold that numerous other attributes of God could also be cancelled or held in abeyance, It might be urged here by the non-believers that a temporary cancellation or suspension had been admitted in some cases, by the Promised Messiah himself. Accordingly, we find him saying that on occasions God held back the working of some of His attributes so that certain other attributes should come into play to suit the conditions prevailing in a particular period of time. If this kind of suspension of some Divine attributes was possible, then what was the harm in holding that the door of *Ilham* had been finally closed by Allah, for all times in the future. It should be remembered in this connection, however, that the Promised Messiah had admitted the possibility of a suspension of some of the Divine attributes, only in cases where the operation of one attribute came into some kind of clash or encounter, with another attribute, or attributes. In the case of attributes which did not involve any such conflict, the Promised Messiah never accepted the possibility of any kind of suspension or concellation. Since the continuance of *Ilham* did not clash with the working of any other attributes of God, any suspension, or concellation for any length of time was a thing which man should not imagine at all to be within the bounds of possibilities.

In case it should be urged that a kind of suspension had to be conceded even when it was held that *Ilham* remained a possibility during all times, because when one *Mojaddid* appeared at a

particular moment, the next could appear only after one full century had passed. This clearly meant that *Ilham* remained in suspension, in any case, during this period. The answer to this question is that in the eyes of the Promised Messiah no suspension of the kind ever took place, since he has never, in the least, conceded that *Ilham* came only to the Prophets and the *Mojaddids* ; he has said that *Ilham*, in many cases, came also to the ordinary believers as well. In fact he has explained that in certain cases it was also possible that a wicked person should happen to become a recipient of *Ilham*. The earth being a round ball, and since at all times, during a period of twentyfour hours, people in some portion of the globe were always asleep. It is, therefore, quite conceivable that during every fleeting second, hundreds, even thousands of people may have *Ilham* decending on them—which certainly means that the attribute of sending *Ilham* never did come under any kind of suspension. I personally would be prepared to pay a decent amount of money, as a prize, to any man who would come forward and prove that there ever was a day when no *Ilham* did come to anyone in the whole world. If this proposition could be duly proved, it was only then a suspension of *Ilham* during that period could be shown.

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The Promised Messiah also proved, on the basis of texts from the Holy Quran, that God had indeed promised that the door of *Ilham* would always remain open ; and there is hardly any need to say that Allah never belies any promise.

If it is said that every human being could see a dream ; that this was not at all the problem under discussion here. The discussion was about *Ilham*, about Divine Revelation and Inspiration. The answer to this is that the real question with which we are here face to face, is, whether or not, during these times, God at all had taken any steps to provide guidance for man. If He had, then it is altogether absurd to say that He can make His will and purpose clear by means of the written word, or in a pictorial language, but that He could not create a voice which

could be heard by the human ears. When the desire is perfectly natural for the slave, and the servant, that he deeply desires to know the will and purpose of his master, it is impossible that He should not provide any sure means that man should be able to do so, beyond any reasonble shadow of doubt. Thus it is absolutely clear that the closing of the door of *Ilham* is an extreme cruelty, which is impossible to be imagined in relation to God Almighty.

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The Greatness of the Holy Prophet of Islam

The Holy Prophet, peace and blessings of Allah be upon him, says :

انی عبدالله فی ام الکتاب لخاتم النبیین و ان آدم لمنجدل فی طینته

I am a servent of Allah. I have been the Seal of Prophets in the Eternal Scroll while Adam was yet unshaped clay.

(Musnad Ahmad bin Hambal vol. IV, p. 128)

The great Theologian Hazrat Imam Jalaluddin Sayyuti (849-911 A. H.) 1445-1505 C.E., says :

قال موسی یا رب اجعلنی نبی تلك الامة قال نبیها منها قال فاجعلنی من امته قال استقدمت و استاخر ساجمع بینك و بینه فی دارالجلال

Moses (peace be on him) said "My Lord, Let me be commissioned as a prophet to that people." God said, "Their prophet shall be from amongst them". Moses said, "Then make me one of his followers". God said, "You have preceded him, and he will come later. But I will bring you and him together in the House of Glory".

(Al-Khasaisul Kubra vol. I, p. 12)

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Hazrat Allama Ibne-Hajar Asqalani (774-853 A. H.) 1372-1449 C. E. a great scholar narrates :

عن علی ابن ابی طالب لما توفی ابراهیم ارسل النبی صلی الله علیه وسلم إلی امه مارية فجاءته و غسلته و کفنته و خرج به وخرج الناس معه فدفنه وادخل صلی الله علیه وسلم یده فی قبره فقال اما والله انه لنبی ابن نبی

It is reported by Ali bin Abi Talib that when Ibrahim passed away, the Holy Prophet (peace of Allah and His blessings be upon him) sent for his mother Mariya. She came and bathed him and wrapped him up in the winding sheet. The Holy Prophet (peace and blessirgs of Allah be on him) bore him out and the people went with him. The Holy Prophet buried him and then putting his hand in his grave said, "By Allah, without doubt he is a prophet, son of a prophet".

(Al-Fatawa—Al-Hadisyya, p. 125)

Amirulmomineen Hazrat Ali bin Ali Talib, may God be pleased with him, says:

الخاتم لما سبق و الفاتح لما انغلق

The Holy Prophet (peace and blessings of Allah be on him) brings to an end what is past and is the openet of what is closed.

Nahjul Balaghat Folio 19 Edited Ashariful Murtaza (d-436/1044)

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Hazrat Imam Ibne Seereen (d-110/729 *C.E.*) says:

يكون فى هذه الامة خليفة خير من ابى بكر وعمر قيل خيرمنهما قال قد كاد يفضل على بعض الانبياء

There will arise a Khalifa among this people, greater than Abu Bakr and Omar. They asked him, "Will he be greater than thes two"?
Imam ibn Seereen answered "He may be greater than some prophets".

Hujajul Karamah p. 386
by
Hazrat Maulana Nawab Siddique Hasan Khan
(1218-1307) (1835-1890)

The Sixth Imam of the Shias, a great and renowned Scholar of the 1st Century, Hazrat Imam Jaafar Sadiq (80-148) (699-765) referring to the blessings granted to the followers of Abraham says :

فكيف يقرون فى آل ابراهيم عليه السلام

و ينكرونه فى آل محمد صلى الله عليه وسلم

How can they admit it (the graces and blessings) in the progeny of Abraham and deny it in the progeny of Muhammad (peace and blessings of God be upon him).

Assafi Fi Sharhi Usululkafi

vol. 2 p. 119

by Allama Mullah Khalil Rehmatullah Aljalil

The great Muslim saint Hazrat Syed Abdul Qadir Jilani says :

قال النبى صلى الله عليه وسلم لا يكمل المومن ايمانه حتى يريد لاخيه المسلم ما يريد لنفسه ـ هذا قول اميرنا و رئيسنا و كبيرنا و قائدنا و سفيرنا و شفيعنا مقدم النبيين و المرسلين و الصديقين من زمان آدم عليه السلام الى يوم القيامة .

The Holy Prophet (blessings of Allah and His peace be on him) observed, "The faith of a believer remains incomplete until he wishes for his brother-Muslim what he wishes for himself". This is the command of our chief, our prince, our sire, our guide, our intercessor, and the Chief of all prophets, apostles, and saints from the days of Adam to the Doomsday.

Al-Fathur Rabbani Walfaizur Rahmani p. 144 Ed.

By Hazrat Sheikh Ibnul Mubarak Qadri

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The great Commentator of the Holy Quran Imam Fakhurddin Razi (546-606/1150-1210) says :

فالعقل خاتم الكل و الخاتم يجب ان يكون افضل الا ترى ان رسولنا صلى الله عليه وسلم لما كان خاتم النبين كان افضل الانبياء عليهم الصلوة و السلام و الانسان لما كان خاتم المخلوقات الجسمانية كان افضلها فكذالك العقل لما كان خاتم الخلع الفائضة من حضرة ذى الجلال كان افضل الخلع و اكملها .

And reason is the Khatam i. e. the summit. The Khatam is necessarily the best. See ye not that our Holy Prophet was the Seal of prophets and hence the best of all the prophets. Mankind being the supreme of all physical creation (خاتم المخلوقات) became the best of all creation. By the same token, reason being the Khatam of all honours from the Almighty, it is the highest and the best of them. *(Tafsir-i-Kabir vol. 6, p. 31)*

إن النبوة التى انقطعت بوجود رسول الله صلى الله عليه وسلم إنما هى نبوة التشريع لا مقامها فلاشرع يكون ناسخا لشرعه صلى الله عليه وسلم ولا يزيد فى شرعه حكماً آخر و هـذا معنى قوله صلى الله عليه وسلم أن الرسالة و النبوة قد انقطعت فلا رسول بعدى و لا نبى بعدى اى لا نبى يكـون على شرع يخـالف شرعى بل إذا كان يكـون تحت حكم شريعتى .

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The prophethood that ended in the person of the Holy Prophet was the Law-bearing prophetnood and not the institution of prophethood. Therefore there would be no law cancelling the law of the Holy Prophet. There would be no addition to his (Holy Prophet's) law which is the final Law. This is the meaning of his saying that "the raising of Messengers and Prophets has ceased hence there would be no prophet after me." In other words what he meant

was that there would be no no prophet following a Law contrary to my Law, whenever there is a prophet, he would abide by my Law.

Fatuhat-i-Makkiyyah xol. 2, page 3.

فكان من كمال رسول الله صلى الله عليه وسلم ان الحق آله بالانبياء
فى المرتبة و زاد على ابراهيم بأن شرعه لا ينسخ .

It is part of the greatness of the Holy Prophet (blessings and peace of Allah be on him) that he exalted his progeny to the status of prophets. He rose higher than Abraham in that his Law will never be abrogated.

(Futuhat-i-Makkiyyah vol. 1, p. 545)

فتطعنا أن فى هذا الامة من لحقت درجته درجة الانبياء فى النبوة
عند الله لا فى التشريع .

We are fully convinced that in the eyes of Allah there are men among the followers of the Holy Prophet who in the realm of prophethood have attained the status of prophets except in bringing Law.

The renowned Muslim Saint and Sufi poet Maulana Jalaluddin Rumi (704-672 A.H.) (1207-1273 C.E.) in his famous Masnawi says ;

مکر کن در راه نیکو خدمتے
تا نبوت یابی اندر امتے

Exert O man,
In the path of virtue,
So that you become a prophet.
Within the Fold. *(Daftar V)*

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بهر این خاتم شد است او که بجود
مثل او نے بود و نے خواهند بود

چونکـــه در صنعت برد استـــاد دست
نے تو گوئی ختم صنعت بر تو است

He, the Holy Prophet is *Khatam*,
But why?
Because he is unique,
In dispensing his graces,
No one is equal,
to him in this.
He who is perfect in his calling,
Don't you say, he has
attained the end of perfection.

(*Daftar VI*)

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Hazrat Imam Taquiddin Al Sabky (756 A. H.) (1355 C.E.) says:

یکون نبوته و رسالته عامة لجمیع الخلق من زمن آدم الی یوم القیامـــة
و یکون الانبیاء و امهم کلهم من امته فالنبی صلعم نبی الانبیاء

The Nabuwwat and Risalat of the Holy Prophet (blessings and peace of Allah be with him) is for the entire creation from the time of Adam to the end of the world. All the prophets and their followers belong to the fold of Holy Prophet. The Holy Prophet is therefore the Prophet of prophets.

As Reported by
Hazrat Maulana Muhammad Qasim Nanotavi
Founder Darul Ulum Deoband
(1248-1297/1833-1880)
in Tahzirunnas, p. 39.

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The famous Muslim Mystic of the ninth century A. H. Hazrat Abdur Razzaq Kashai says:

المهدى الذى يجيئ فى اخر الزمان فانه يكون فى الاحكام الشرعية تابعا لمحمد صلى الله عليه وسلم و فى المعارف و العلوم و الحقيقة تكون جميع الانبياء و الاولياء تابعين له كلهم و لا يناقض ما ذكرناه لأن باطنه باطن محمد عليه السلام

The Mahdi who will appear in the latter days will be subject to the *Shariah* of the Holy Prophet Muhammad. In knowledge, learning and perception of truth all the prophets and saints shall be subordinate to him because his inner self will be the inner self of Muhammad, peace be on him.

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(Sharah Fasul Hikam p. 35)

The famous historian Ibne Khuldun (732-808) (1332-1406) in his Muqaddama says:

فيفسرون خاتم النبيين باللبنة حتى اكملت البنيان و معناه النبى الذى حصلت له النبوة الكاملة .

The Sufis compare the term Khatam-al Nabiyyeen to the last brick which when laid completes the building. It means the Prophet who has attained prophethood which is perfect.

و يمثلون الولاية فى تفاوة مراتبها بالنبوة و يجعلون صاحب الكمال فيها خاتم الولاية اى حائز للرتبة التى هى خاتمة الولاية كما كان خاتم الانبياء حائزا للمرتبة التى هى خاتمة النبوة

The Divines compare sainthood with prophethood, one who embodies all the excellence of sainthood is called Khatamul Walayat. He comprehends the summit of saintliness just as the Khatamul Anbiyya, comprehends the highest in prophethood.

The great Muslim divine Hazrat Syed Abdul Karim Jilani (767 A.H.) (1365 C. E.) says :

فانقطع حكم نبوة التشريع بعده و كان محمد صلى الله عليه وسلم خاتم النبيين لانه جاء بالكمال ولم يجئ احد بذلك .

The institution of law-bearing prophethood ceased after the Holy Prophet (blessings and peace of Allah be on him). Thus did Muhammad (peace and blessings of Allah be with him) become the Seal of Prophets. For, he attained the perfection. He alone, and no one else, has arrived with the utmost limits of this perfection.

(*Al.Insanul Kamil vol. 1, chapter 36, p. 98*)

فما زال المرسلون و لا يزالون فى هذه الدار لكن من باطنية شرع محمد صلى الله عليه وسلم ولكن اكثر الناس لا يعلمون .

Prophets have come before and prophets will come in this world. But in future all will draw on the essence of the *Shariah* of Muhammad, Most people do not know this.

Al-Yawaqeet wal Jawahar
Mabhas 45, p. 90

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فيرسل ولياً ذا نبوة مطلقة و يلهم بشرع محمد صلى الله عليه وسلم و يفهمه على وجهه

He (the Messiah) will be sent as a simple prophet and Wali (saint). He will have the *Shariah* of Muhammad revealed to him and he will be taught its true meaning.

Al-Yawaqeet wal Jawahir
vol. 2, Mabhas 47, 0.109

The great saint Hazrat Imam Muhammad Tahir Gujrati (914-972) (15.9-1578) commenting on the observation of Ayesha, Allah be pleased with her, says:

هذا ایضا لا ینافی حدیث لا نبی بعدی لانه اراد لا نبی ینسخ شرعه

This, too, does not run counter to the *hadith*" "there shall be no prophet after me". For, what the Holy Prophet (peace of Allah and His blessings be on him) actually meant was that there will be no prophet who will abrogate his *Shariah*.

(*Takmila Majmaul Bihar page 85*)

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The famous Indian Commentator of Mishkatul Masabih Imam Mullah Ali Qadri (d. 1014 A. H./1606 C. E.) in his famous work Mauzooat-i Kabir says:

و مع هذا لو عاش ابراهیم و صار نبیاً و کذا لو صار عمر نبیاً لکانا من اتباعه علیه السلام کعیسی و الخضر و الیاس علیهم السلام فلا یناقض قوله خاتم النبیین اذالمعنی انه لا یأتی نبی بعده ینسخ ملته و لم یکن من امته

Had Ibrahim (son of the Prophet) lived and become a prophet, and had Omar similarly become a prophet, they would have been only subordinate to the Holy Prophet as were Jesus (Isa) Khizar and Elijah (Ilyas) (peace be on them). Therefore the saying of the Holy Prophet (had Ibrahim lived he would have been a prophet) is not contrary to the meaning of Khatam al-Nabiyyin. Because Khatam-al-Nabiyyin only means there will be no prophet who will abrogate his faith and be outside his Ummah.

(*Mauzooat-i-Kabir* Page 69)

ورد لانبی بعدی معناه عند العلماء لا یحدث بعده نبی بشرع ینسخ شرعه

According to the Ulema the words of the hadith لانبی بعدی (there shall be no prophet after me) mean that after him there will be no law-bearing prophet who will abrogate the Law of the Holy Prophet (peace and blessings of Allah be on him).

Al-Ishaat Fee Ashratis Saat
by Hazrat Mullah Ali Qari (page 226)

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اقول لامنافاة بین ان یکون نبیاً و یکون تابعا لنبینا صلی اللہ علیہ وسلم فی بیان احکام شریعته و إتقان طریقته و لو بالوحی إلیه کما یشیر الیه قوله صلی الله علیه وسلم لو کان موسی حیاً لما وسعه الا اتباعی ای مع وصف النبوة و الرسالة و الا فمع سلبهما لا یفید زیادة المزیة

What I say is that the coming Messiah could be a prophet and he would still be a follower of the Holy Prophet, and expound the meaning of his ***Shariah,*** and streng hen and re-invigorate his influence and example, (the coming Messiah) could do all this even as a recipient of divine revelation. We have a saying of the Holy Prophet, in which he said that had Moses been alive he would have had to follow him (the Holy Prophet). Had Moses lost his status as prophet, then his followirg the Holy Prophet would not have redounded to the glory of the Holy Prophet.

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Mirqat Sharah Mishkat
by
Hazrat Mullah Ali Qari vol. 5, p. 564

Hazrat Sheikh Ahmad of Sarhand, Mujaddid Al-Thani, (971-1034/1564-1624) says:

حصول کمالات نبوت مرتابعان را بطریق تبعیت و وراثت بعد از
بعثت خاتم الرسل علیه و علی جمیع الانبیاء و الرسل الصلوت
و التحیات منافی خاتمیت او نیست . . . فلا تکن من الممترین

After the advent of the Holy Prophet, it is in no way derogatory to his status as Seal of Prophets, that his followers should attain the graces of prophethood through subservience to him and his spiritual heirs. Be not therefore of the doubters !

Maktoobat Imam Rabbani
(vol. 1. Maktoob 351, page 432)

A great scholar of the Shias Hazrat Abul Hasan Ali bin Ibrahim Qummi says :

ما بعث الله نبیاً من لدن آدم الا و یرجع الی الدنیا فینصر رسول الله
و امیرالمومنین

All prophets shall come back to this world again and render support to the Holy Prophet, and the Commander of the Faithful.

Tafsir ul Qummi, p. 230

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Imam Muhammad bin Abdul Baqi Zarqani (1122-1710) while discussing the meaning of Khatam-un Nabiyyin, writes :

فمعناه (خاتم النبیین) احسن الانبیاء خلقاً و خلقاً لانه صلی الله علیه وسلم
جمال الانبیاء کالخاتم الذی یتجمل به

In point of physical birth and moral attainment, the Holy Prophet is the most graceful of all prophets. For, prophets derive their grace from him like the stone in a ring, which sheds lustre.

Zarqani Sharh
Mawahibul Ladunniya vol. 3, p. 163

Imamul Hind Hazrat Shah Waliullah Muhaddas of Delhi (1114-1176/703-1762) says :

ختم به النبیون ای لا یوجد من یامره الله سبحانه بالتشریع علی الناس

The coming of prophets ended with the Holy Prophet (peace of Allah and His blessings be with him) only in the sense that there will never be one whom Allah would send with a new Law for the people.

Tafheemat-i-Ilahiyyah
Vol. 2, pp. 72-73.

یزعم العامة انه اذا نزل إلی الارض کان واحدا من الامة کلا بل هو شرح للاسم الجامع المحمدی و نسخة منتسخة منه

The common belief that the Messiah will come as just an ordinary member of the Ummah is certainly not true. On the contrary he will be a perfect picture of the Holy Prophet and his true copy.

Alkhairul Kasir, P. 111

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Hazrat Mirza Mazhar Jan-i-Janan (1110-1195/1699-1780) says :

Hazrat Maulana Mohammad Qasim Nanotvi, Founder Daruulum Deoband commenting on the verse says :

حاصل مطلب آیه کریمه اس صورت میں یه هوگا که ابوت معروفه تو رسول الله صلعم کو کسی مرد کی نسبت حاصل نهیں - پر ابوت معنوی امتیوں کی نسبت بهی حاصل هے اور انبیاء کی نسبت بهی حاصل هے - انبیاء کی نسبت تو فقط خاتم النبیین شاهد هے -

The true sense of this noble verse will be that the Holy Prophet (peace and blessings of Allah be on him) does not have a relationship of physical paternity with any male but he has the relationship of spiritual parentage

with his followers as well as prophets. In his relationship to prophets the word Khataman-Nabiyin is an obvious evidence.

(*Tahzirunnas page 10*)

اگر بالفرض بعد زمانہ نبوی صلی اللہ علیہ وسلم بھی کوئی نبی پیدا ہو تو پھر بھی خاتمیت محمدی میں کچھ فرق نہ آئے گا۔

Supposing a prophet were to rise after the Holy Prophet (peace of Allah and His blessing be upon him), his coming will in no way affect the concept of Khatam-i-Nubuwwat.

(*Tahzirunnas p. 25*)

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The great Muslim scholar Hazrat Maulana Abul Hasanat Abdul Hye of Frangi Mahal (1264-1304/1848-1880) writes:

بعد آنحضرت کے یا زمانے میں آنحضرت کے مجرد کسی نبی کا ہونا محال نہیں بلکہ صاحب شرع جدید ہونا البتہ ممتنع ہے۔

After the Holy Prophet's demise or even during his age, it is not impossible for a prophet to be raised. But it is impossible for a prophet to bring a new law.

(*Dafi ul Waswas Fee Asr Ibne Abbas p. 16*)

علماء اہل سنت بھی اس امر کی تصریح کرتے ہیں کہ آنحضرت کے عصر میں کوئی نبی صاحب شرع جدید نہیں ہوسکتا اور نبوت آپ کی عام ہے اور جو نبی آپ کے ہم عصر ہوگا وہ متبع شریعت محمدیہ کا ہوگا۔

Orthodox Sunni scholars positively admit that during the age of the Holy Prophet the coming of a prophet with a new law is out of the question. His prophethood is all pervading. Any prophet who appears in his age will have to follow his Law.

(*Dafi ul Waswas Fee Asr Ibne Abbas p. 43*)

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